

Friday, July 2nd, 1965
2 TAMUZ 5725
Sidrah: Korach

CANDLE LIGHTING:
Toronto: 8:46
Montreal: 8:31

THE U.S. ON THIS JULY FOURTH (page 4)

THE CANADIAN JEWISH NEWS

CANADA'S
NATIONAL-JEWISH
NEWSPAPER

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• LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA •

TORONTO, FRIDAY JULY 2nd, 1965

beattie will try again on july 11th

CITY PREPARED AGAINST PROVOCATION

WOMEN ON SCHECHITA BOARD

LONDON (JCNS) — It would not be a bad thing if women were represented on the London Board of Schechita, said Rabbi Dr. Israel Brodie when, immediately after a meeting of the Board at its offices in Aldgate, he was presented by the Board with a set of Shulchan Aruch to mark his retirement from office as Chief Rabbi, and in appreciation of his service to the Board and to the community.

Dr. Brodie made this comment after Mr. Asher Fishman, the Board's President had welcomed him and Mrs. Brodie, saying it was the first time in the Board's history that a woman had been present at a meeting as an invited guest.

Women had recently been giving voice in the Anglo-Jewish community on matters of shechita, kashrut and meat prices, and they might well be able to enforce their views and win the attention and support of those concerned if they were represented, Dr. Brodie said.

A professional inquiry into the whole of the administration of

the kosher meat trade is to be instituted by the Board. The inquiry, said Mr. Fishman, would probably be placed into the hands of a firm of chartered accountants.

The decrease in the consumption of kosher meat had dropped more violently in the first part of 1965 and this matter was causing considerable concern especially as the position seemed unlikely to alter during the remainder of the year. It was impossible at this stage to point a finger at the cause.

NEW SPY TRIAL BEGINS IN CAIRO

CAIRO — Three West Germans, one a woman, went on trial here accused of spying for Israel and trying to kill West German rocket scientists with package bombs.



AFTER THE ALGIERS DEBACLE. — The conspirators meet in Cairo. From left to right: Premier Chou En-Lai of Red China; Pakistan President Ayub Khan; Dictator Nasser and Indonesian Dictator Sukarno.

GERMAN IMMIGRANTS SPURN THE NEO-NAZIS

MANY GROUPS DEMAND CHANGE IN PR COMMITTEE OF CANADIAN JEWRY

Would-be Nazi leader John Beattie and his gang may defy the ban on their July 11th-Nazi rally in Toronto's Allan Gardens, The Canadian Jewish News learned this week. However, the authorities are prepared for any eventuality and will, under no circumstances, allow the Hitlerite punks to turn the peaceful park into a center of riots and public disorder.

Other developments regarding the neo-Nazi activities here:

● Canada's leading German-language newspaper, the Courier, in an editorial comment upon The Canadian Jewish News' report on pro-Arab, anti-Jewish propaganda among newcomers, declares that the spirit of Nazism, if it is being revived, certainly has no resonance among the Germans. The recent events in Toronto prove that Canadians of German origin shun these adventurers, the Courier states.

This editorial comment has aroused very favorable reaction among anti-Nazi circles here.

● The movement to demand the resignation of the responsible leaders and officers of the Public Relations Committee of Canadian Jewish Congress and B'nai B'rith has been intensified. Many more organizations, among them the Labor Zionists' Actions Committee and the leadership of the Zionist Organization of Canada, demand a public retraction by Congress of the statement of June 8th assuming responsibility by the Jewish community for the Allan Gardens incidents.

Responsible leaders of several Jewish groups told The Canadian Jewish News that the Jewish community definitely will split should there be no change in the leadership of the Public Relations Committee.

Many meetings are being held throughout the country and votes are taken to demand a resignation of the public relations leaders.

URGE CJC RETRACTION

A conference of Jewish People's Organizations and of the Canadian Jewish Congress against the Allan Gardens demonstration, the resolution continues:

"This statement, which was directed in the main against the victims of Nazism rather than against the neo-Nazis, was proof of the fact that those who issued it fail to understand the whole problem of the revival of Nazism and of the dangers facing the Jewish people. The statement deliberately minimized the Toronto Nazi group and disregarded entirely the philosophy of Nazism which this group represents—a philosophy that caused the greatest holocaust in Jewish history and the loss of six million of our people and untold millions of others.

"The reference to those who demonstrated in Allan Gardens as a mob led by rabble-rousers is an insult to the feelings of thousands of Jewish people in our city."

Jewish Message To U.N.

"CHARTER WRITING OF GOD"

SAN FRANCISCO — Seven international leaders of religious faiths with more than 2 billion members joined hands under one roof Sunday in support of the United Nations quest for world peace.

Pope Paul VI sent his blessings from Rome. They were conveyed by a Syrian archbishop to the Cow Palace convocation for Catholics, Protestants, Jews, Hindus, Buddhists, Moslems and Eastern (Greek) Orthodox Christians.

A United States Negro bishop of the Methodist church spoke for the Protestants. Rabbi Louis Jacobs from London spoke for Jews.

Secretary General U. Thant represented the UN whose delegates from 114 nations met Friday and Saturday to commemorate the birth of the UN in San Francisco 20 years ago.

"The ideological intolerance of today is comparable to the religious intolerance which prevailed not so long ago," Mr. U. Thant said.

Rabbi Louis Jacobs of the New London Synagogue, speaking for

Address The United Nations' Anniversary: Dr. Louis Jacobs

Commentary

By M. J. Nürenberger

SURVIVORS

In a certain sense, we all are survivors of Nazi-organized World War II. The conspiracy of the Hitlerites, as historians now agree, shattered on the rocks of Dover. The Fuehrer's error — that England was finished and he could pause for a brief period to destroy Russia then return to liquidate the British — had proven Germany's undoing. He gave the English a breathing spell, the Americans a chance to accelerate their war industry — and Russia had proven too big a slice to swallow. Also, the fact that, as a true maniac, Hitler was incapable of controlling his blood-thirsty appetite to oppress the people in every country he occupied alienated him from those who originally had been misled into believing that the Nazis "could not be so bad," they must have had some positive program.

Now we realize that, had Hitler won the war, there would not have been any pity for the Jew only, but slavery and extermination would have resulted for all those whom the "scientific" Teutonic brains would have declared unfit to live and exist.

The German plan was clear; many Germans, even, would have been declared unworthy to dwell in the Third Reich and to reproduce.

Thus, I repeat, to a certain extent the survivors of the Nazi conspiracy in the Second World War are, by definition, not only the escapees or remnants saved from the concentration camps and extermination centers; they are in the hundreds of millions, Jews and non-Jews alike, especially those of the non-white races who were the "natural" objectives of Hitler's racial mania to make the world a paradise for the pure Aryans.

I become incensed whenever I read in some of the newspapers here the hypocritical and concealed phrases about them and us: those who were in Auschwitz, Maidanek, Buchenwald, Dachau and the thousands of other centers of human degradation; we, here on the American continent and in the free world, who were on the battlefield or tended the homefront.

Hence this attitude of a few opinionated editorial writers — that they can understand why those tattooed and marked for the ovens become emotionally involved on the neo-Nazi issue while we, the non-graduates of Auschwitz, are admonished for our lack of understanding of freedom of speech — is non-sense and bunk.

Nazism was a theoretical point of discussion until it attained power. Since Hitler's Second World War, it has become a cancer of the brain. It exploits one of the oldest prejudices born in Christendom — anti-semitism — with the clear objective to erase both the Jewish and Christian civilizations. One who does not believe this has merely to ask those who lived through it — and hate it with the intensity with which one abhors the angel of death. For Hitlerism has proven — not in theory but in practice — to be an instrument of death, nothing else.

It is, moreover, infantile to ignore the force of racial and religious bigotry which Hitlerites employ as a weapon to enslave the world. True, the Nazi movement is small in numbers. But it is financed by all those in our society who are committed to the destruction of equality and concord upon which our order rests.

It is erroneous to believe that the present-day laws in North America are sufficient to defend society from this cancer. British lawmakers and those who drew up the American constitution never dreamed, even in a nightmare, that such monsters ever would conquer power. Thus there was no preventive, legal defense against this eventuality. Consequently in law, as in medicine, we must progress and adopt the means of cure to the times in which we live and to the experience gained.

The Nazi era has taught us something which cannot be brushed aside, even with the most beautiful of editorial phrases. For words may be powerful but in some situations it is action that counts. And the revival of neo-Nazism, its occult financing by sinister forces, demands legal measures. Recent events should not prevent us from acknowledging that we do need a law to preserve the climate of freedom poisoned by it enemies.

Jordan arrests 'collaborators'

Amman, Jordan — The Jordan authorities have arrested several persons who are suspected of having "aided the Israeli forces which raided Jenin last month, enabling Israeli soldiers to penetrate into Jordan territory," the Old City daily "El Jihad" reported exclusively.

Minister of Interior Abdul Wahab Majali told the paper that investigations were continuing and the suspects would soon be placed on trial. The proceedings would be broadcast over Jordan radio.

Majali said if the suspects are "proved to be collaborators, they will be hanged in the very Jordan districts which suffered the Israeli raids."

New Soviet Tanks For Nasser

TEL AVIV — The Soviet Union is about to supply Egypt's armoured brigades with an unspecified number of heavy T-10 tanks, informed sources said here.

They will be an important addition to the Egyptian Army units, joining the medium T-54 and light T-34 already supplied by the Russians.

The 57-ton T-10 carries a powerful 122 mm. gun capable of piercing any armoured vehicle now in operation in the Middle East.

The tank has massive armour plating — up to 200 mm. on its front sections. It also features the typical low Russian silhouette with sloping contours and a smooth conical turret.

The T-10 is capable of speed bursts of 40 k.p.h. and has a range of 350 kms. It is also equipped with two

machineguns — one presumably coordinated with the turret gun and the other anti-aircraft.

The main significance of the latest Russian arms deliveries — still unconfirmed from other sources for the time being — lies in the

ENVOY CONFIRMED

JERUSALEM (CJN). — Israel approved West Germany's official request for agreement on its candidate for Ambassador to Israel. He is Dr. Rolf Pauls, a career diplomat and presently Director of Foreign Aid in the German Foreign Ministry.

additional reinforcement of Egyptian armour in keeping with Nasser's hopes of having enough tanks to be able to deploy them on several fronts simultaneously.

The tank will be the heaviest of its kind in the Middle East. This does not, however, carry any special significance in relation to the Israel Defence Forces which has tanks carrying similar calibre guns of equal efficiency and making up for their lesser weight by mobility and battle endurance.

According to recent estimates (Austrian military periodical of June, 1965), Egypt now has a total of 1,500 armoured vehicles. This includes 400 T-34's, 200 T-54's and 700 armoured cars.

(For details on the military Mid-East picture, see feature on Page 2.)

NORTH-AMERICAN JEWISH YOUTH CHALLENGES THE ESTABLISHMENT

ATLANTIC CITY, N. J. (CJN) — North-American Jewish leaders were challenged last weekend to make their organizational programs "meaningful on today's social issues" to Jewish youth.

The youth regards the programs as "parochial, complacent and banal," and as an integral part of "a middle-class establishment," according to views expressed in interviews and in speeches at the annual conference of the National Community Relations Advisory Council.

The council is a representative body of eight national Jewish civic and religious organizations and 76 local community relations agencies including Canada. The meeting concluded at the Deauville Motel.

It was agreed that the entire student movement was, as one speaker put it, "a revolt against the conformity, boredom and tediousness of middle-class life," and that this was true of Protestant, Roman Catholic and Jewish youths alike.

Delegates also agreed that Jewish youth were disproportionately numerous in the student movement. They attributed this to the high representation of Jewish parents in the middle-class self-described liberalism against which the whole movement was essentially in revolt.

Dr. Lou H. Silberman, professor of Jewish literature, and thought at Vanderbilt University, said in a speech that "the middle-class establishment is the enemy" and that the Jew-

ish community is an integral part of this establishment in the minds of these students.

He said it was "tragic"

that the American Jewish community had not created "new modes of expression for its inherited faith that will provide a way for these

young men and women to function."

Dr. Silberman stressed that there must be an understanding of the Jewish youth movement.

"We cannot afford to drive them away by clumsy insensitivity," he declared. "We must understand these young people."

"We must challenge them with the depth and truth of our own commitment to the radical faith of Judaism to which their angry passion recall us."

Reject Class Values

In an interview, Albert Vorspan, director of Social Action of the Union of American Hebrew Congregations, said that Jewish youths rejected "the middle-class values of self-indulgence and country-club materialism which they see as a corruption of the American way of life — values to which, in their view, Jews have acquiesced."

Mr. Vorspan asserted that it was "foolish and tragic" for Jewish leaders "to decry the drift of our own youngsters away from organized Jewish life."

"If they are resentful of Jewish life, we had better look with candor at their critique," he said.

Jewish leaders, Mr. Vorspan continued, must be prepared to answer searching intellectual and theological questions that Jewish youths ask and to "apply the ethics of Judaism to such explosive controversial issues as Vietnam, racial justice and the economic dilemmas of American life, hunger throughout the world."

ROCKEFELLER SAYS NO

NEW YORK (CJN). — Last week Governor Nelson Rockefeller vetoed a school bill in favor of financial aid to religious and private schools. The Governor claimed that the bill infringed upon the constitutional principles of separation between Church and State.

Governor Rockefeller declared he vetoed the education bill because of a paragraph stating that it will be possible for religious schools to benefit from contributions to public schools.

Though the bill, which contains 81 pages, was brought before the legislature nine weeks ago, the two paragraphs that designate government aid to private and religious schools had not been submitted to the attention of the Governor.

Governor Rockefeller at the moment is concerned with the education bill he endorsed on June 1st, that "also religious and private schools should receive text books" as well as public schools.

DOMINION DAY PICTURE



His Worship Mayor Philip Givens, son of an immigrant tailor, introduces Her Majesty, the Queen Mother, to Toronto's New City Hall.

Globe & Mail Photo

Dominion Day Feature

MONASH

Jewish General Sir John Monash, the commander of the Australian Army in France in the First World War, was born a hundred years ago.

Sunday marked the centenary of the birth of the most famous Jewish soldier of this century, General Sir John Monash. Captain Liddell Hart, the foremost living writer on military affairs, has described him as "probably the greatest Jewish soldier since Massena". (There still persists a belief in the theory — based, so far as one can judge, on no evidence at all — that Napoleon's famous marshal was descended from a Jewish family named Manasseh. Certainly, it is true that at the time when the English were shivering in their shoes at the thought of invasion by "Boney", his formidable henchman was generally believed by the rank and file in Britain to be a Jew).

Again, to quote Liddell Hart, Monash, despite his "tremendous compound handicap of prejudice, due partly to his Jewish origin, partly to the fact that he was an 'amateur' soldier... more than fulfilled the idea which gradually developed in the First World War that the scale and the nature of operations required a big 'business' type of commander, a great constructive and organising brain".

Monash was the eldest son of Louis Monash, who settled in Melbourne, having emigrated from Vienna, where his parents, who were related to the historian Heinrich Graetz, had been printers of Hebrew books. Throughout his life John was active in the Jewish life of Australia, having been president of the Australian Zionist Federation and a member of the board of management of the St. Kilda Hebrew Congregation. At his father's funeral, when some 400,000 people lined the route to the cemetery, one of the officiants was the then minister of the St. Kilda congregation, Rabbi Dr. Israel Brodie.

Monash, who was educated at Scotch College and Melbourne University, graduated in arts, engineering and laws, while studying in his spare time medicine, history and archaeology (which was to remain a major interest in his life).

Before the 1914-18 war, he was a civil engineer, specialising in railways, roads, bridges and water supply. From his student days he had been a keen member of the Australian Citizen Forces, and by 1913 had risen to the rank of full Colonel in the Intelligence Corps. He was thus a "natural" for the citizen army that was then being raised.

His first taste of active service was in Gallipoli, in

1915, as commander of the 4th Infantry Brigade. Within three months he was promoted to Brigadier-General and was engaged in the defence sector which came to be named Monash Valley after him.

Later, he served at Messines, Passchendaele, the third Battle of the Somme and the defence of Amiens.

In 1918 he succeeded General Birdwood as commander of the Australian Army Corps in France, and was largely responsible for planning the successful resistance to the last enemy offensive in the spring of 1918 and the great Allied offensive that followed in August of the same year. In 1930

he retired with the rank of full General. He died a year later, on October 8, 1931.

In these days the practice of "debunking" great men, particularly soldiers, has become almost a national sport, and there is hardly a senior officer of the First World War (or, for that matter, the Second) who has escaped denigration. It therefore, that from 1914 onwards, no military writer of any stature has been found to say a word against Monash's reputation.

Lloyd George — who was by no means enthusiastic about his generals — described him as "the only soldier thrown up by the war on the British side who possessed the necessary qualifications". Admittedly, Lloyd George was writing without the dubious advantage of hindsight; but it is noteworthy that no critic of a later date has expressed a contrary opinion.

Writing of Monash, whom he met while he was still a boy, Colin MacInnes says (in "England, Half English", published in 1961) that until the events which followed after 1939 he does not believe that there is any other example of "a Jewish

soldier who commanded a whole people — and that one of the most intractable and violent — until Colonel John Monash began, after 1914, his swift rise to a high command that was undisputed by Australians, by his enemies, and even by his allies".

Although one tends to think primarily of Monash the soldier rather than of Monash the engineer, this is perhaps to do him an injustice. For although he was a superbly efficient soldier he was always a citizen soldier; warfare was for him a necessary but distasteful task which had to be accomplished before he could return to his constructive work. And in that work he has an abiding record. He practised as a civil engineer until 1908, when he was responsible for the introduction of reinforced concrete construction into Victoria, Tasmania and South Australia. In 1913-15 he was president of the Victorian Institute of Engineers.

After the war, in 1920, he was appointed general manager of the State Electricity Commission of Victoria, and in the following year its

chairman. But although he devoted an enormous amount of energy to his job, he maintained many outside interests. He was president of the Australasian Association for the Advancement of Science, vice-chancellor of Melbourne University, and a member of the Australian Council for Defence.

Generals who, like Joshua, are famous for knocking down walls, have very often been investigators of the walls knocked down by their predecessors. Monash's abiding interest in archaeology has already been noted; and there are in history a surprisingly large number of parallels.

Napoleon, when beleaguered by the British Navy in Egypt, set himself seriously to deciphering the Rosetta Stone; and in more recent times we have had Yigal Yadin, a son of Professor E. L. Sukenik, who was Chief of Staff first of the Hagana and then of the Israel Defence Forces, as well as professor of archaeo-



General Monash

logy at the Hebrew University.

In both war and peace Monash tended to approach every problem from a common sense "businessman's" point of view. He was not a glamorous soldier, bearing a closer resemblance to, say, the Duke of Wellington than to Marshall Ney. It is perhaps characteristic of him that, when asked to select a motto for Scotch College "house" named after him, he chose "Make Certain" — in Gaelic, by the way. One wonders how many graduates of Scotch College understood it.

NEW FACTS

MILITARY BALANCE IN THE MIDDLE EAST

LONDON (JCNS) — According to the Institute for Strategic Studies in London, the American-made Hawk anti-aircraft guided missiles recently delivered to Israel will do much to enable her to answer the threats of the superior arms power of the Arab States which would be ranged against her in the event of a war.

The missiles, which were displayed at the Independence Day parade in Tel Aviv on May 6, have a range of 20 miles and a speed of 2,000 m.p.h.

To help build up her strength of arms, Israel is believed to be showing a great interest in the British Hawker-Siddeley Buccaneer low-level bomber, which could be an answer to the formidable guided missile anti-aircraft defence of Egypt and other Arab States should Israeli bombers have to strike home hard at enemy targets.

Israel is also understood to be anxious to secure quantities of the British Chieftain tank, the most formidable and powerful heavy tank in existence. Its gun power far exceeds the much-feared German Tiger tank of the last war.

A military survey completed by the Institute details the known and probable strength of armament of all the Middle East States.

It estimates that the wartime strength of the Israeli armed forces would be 250,000 and that the present standing army is about 27,000.

There is no evidence, according to the Institute, that either the Arabs or the Israelis have nuclear weapons.

The Israeli standing army is given as consisting of three brigades (equivalent to a British brigade group), of which one is a paratroop (infantry) brigade. There is a separate armoured command of divisional strength.

Israel has a reserve strength of about 27 brigades, for one-third of which armour is available on mobilisation. She has about 600 tanks, including Centurions and obsolete Shermans, but it is believed that some M48 medium tanks were delivered under the recently terminated arms agreement with West Germany.

Her navy comprises two destroyers, one frigate, two submarines (two others are being refitted at Portsmouth); twelve motor torpedo boats and three flotillas of landing craft.

The air force has a strength

of 14,000 men and 450 aircraft, with four squadrons of French Mirage fighters, some equipped with air-to-air missiles of 24 planes each; a squadron of Super Mystere interceptors; three squadrons of Mystere fighter-bombers; a squadron of Vautour tactical bombers and reconnaissance aircraft; two squadrons of Noratlas, Stratocruisers and C-47 transports and some Ouragan fighter-bombers.

Jordan, with a population of 1,900,000, has a volunteer regular army and a limited training commitment for the national guard. Her total strength is 35,000 regular troops, divided into four infantry brigades, two armoured brigades and the Royal Guards Brigade.

Most of her arms are American, including M48 Patton heavy tanks and a number of British Centurions and Chieftain tanks, wheeled armoured vehicles and 25-pounder guns. There is a small naval sea force operating a few patrol craft.

The Jordanian Air Force has a strength of 1,500 men with about 60 aircraft.

Lebanon has about 10,000 in her army, and her air force has 27 aircraft, mainly comprising Vampire fighter bombers and trainers and five Hunter jet fighters.

Saudi Arabia has a regular army strength of 30,000, formed into six infantry brigades, and an armoured regiment. She also has a small air force.

Syria's total armed force comprises 80,000 men, excluding the gendarmeries and reserves. The army has a strength of 60,000, including five infantry, two armoured and two mechanised brigades. The Reserve army has a nominal strength of 100,000.

She has a small navy and an air force of about 17,500 men, with about 150-180 aircraft. It has been reported that she may receive TU-16 Badger heavy bombers.

Egypt has a population of 30 million with a total armed force of about 195,000. The army's strength is 160,000, of which more than 50,000 are now fighting in the Yemen.

The army has a total of eight divisions (planned on the Soviet style), including two armoured and four mobile divisions, each with a tank regiment. Another armoured division is now being formed.

The Egyptians probably organise their army on the So-

viet principle of three tanks to a troop, three squadrons to a regiment and three regiments to a division.

The probable tank strength is 1,200, including 400 T-34s, 350 T-54s, and 50-J3s, each with 120 mm. guns. There are 150 tank destroyers with 100 mm. guns, 32 Mark III Centurions and 40 light French tanks.

Egypt also has 700 armoured personnel carriers in service with mobile regiments and has a quantity of 120 mm. artillery and multiple rocket launches. It is believed that most of the tanks and track vehicles are operational.

There is a national guard of 50,000 men, and about 250 mobile single-staged ground-to-ground missiles have been built. They include the Al Zafir, which carries a 1,000 lb. warhead over some 235 miles, and the Al Kahir, which carries a rather larger warhead up to 375 miles. There is no evidence that they have a modern guidance system.

The reserve army strength is calculated at several brigades, a number of which are employed in the Yemen.

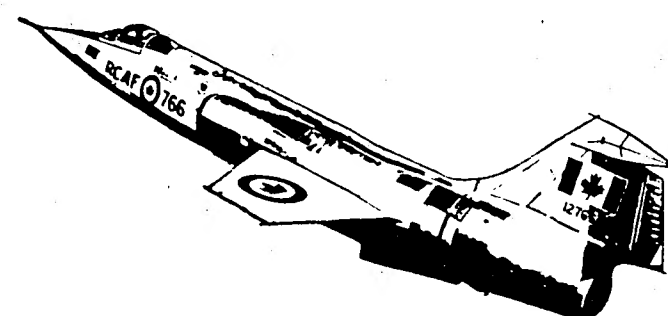
The Egyptian navy has 11,000 officers and men, including coast guards. There are four destroyers of the Soviet Skoryi class; two of the British "Z" type; six escort vessels, formerly British; ten submarines of the Soviet "W" class; two submarine chasers, also of Soviet design; six fast patrol boats (ex-Soviet Komar class guided missile carriers); 45 motor torpedo boats, also from Russia; and five other vessels.

The air force strength is between 20,000 and 25,000 men, with about 500 aircraft, including helicopters and transports.

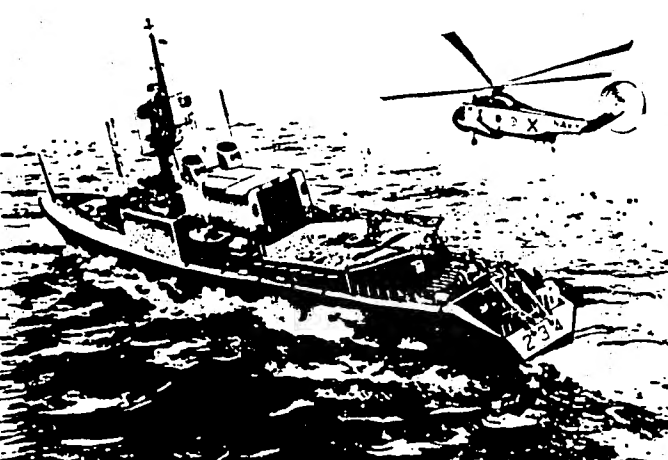
Included in this total are 25 TU-16 medium bombers; 70-80 light MiG-17 fighters; 90 MiG-21 fighters with air-to-air missiles; 80 MiG-19 fighters; 120 MiG-15 and 17 fighters; 40 helicopters; four transport squadrons; and about 80 Soviet trainers, which are not included in the total aircraft strength.

Egypt also has about ten batteries of Soviet-built Sa-1 Guideline ground-to-air missiles, with a total of nearly 1,000 rockets.

Yemen has a 20,000 strong Republican army now being trained in Egypt and this will be formed into three brigades. The Royalists have an estimated 30,000 men divided into four army groups.



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CITY OF TORONTO NOTICE TO CONSUMERS RE INCREASED WATER RATES

All water which the City of Toronto supplies to its consumers is purchased from the Municipality of Metropolitan Toronto. The rate which the City pays is being increased on July 1, 1965, by 18%. This higher cost of water to the City has made it necessary to increase the rates charged by the City by 15%, starting on July 1, 1965.

Some water bills covering a part of this year subsequent to June 30 have already been sent out. In these cases there will be an adjustment amount added to the next bill. Please note that the discount of 10% for prompt payment remains unchanged.

W. M. CAMPBELL
City Treasurer.

C.E. NORRIS,
City Clerk.

An Exclusive From Israel

L'Affaire Raphael: Political Assassination

by The Canadian Jewish News Correspondent

JERUSALEM — The Ben Gurion-Eshkol political duel is not yet finished when already Israel, in the throes of an election campaign, is becoming embroiled in a new political battle which may affect the country more deeply than the Lavon Affair.

Briefly, here are the facts: Yitzhaq Raphael, 50, until recently Deputy Minister of Health, and head of one of the most respected centers of Hebrew learning, the Maimon Institute in Jerusalem, is being persecuted by a former assistant, a certain Yehuda Spiegel who is in prison for his role in a bribery case.

Yehuda Spiegel and some others have been found guilty of soliciting a kick-back when a construction firm obtained a contract to erect the new, magnificent Tel Gibborim Hospital built under Raphael's administration.

The bribe, according to the court findings, had been transmitted to some yeshiva and not to the persons found guilty.

Mr. Spiegel had tried frequently to involve Raphael, his superior in the Ministry, in this affair. To this day, no one except Spiegel — who is said to have "sworn" to liquidate Raphael — ever has accused Mr. Raphael, a

member of Parliament, one of the most brilliant leaders of religious Jewry and an intellectual of stature, in any complicity or conspiracy in this case. In fact, as of now it is the word of Spiegel, who is in jail, against that of Raphael — without any proof.

The suit was revived by Judge Golan only a few months ago as a result of the present election campaign atmosphere in Israel. Those who want to minimize the Lavon Affair and the Ben Gurion-Eshkol feud are seeking a new victim for the political Moloch, as Israel's weekly, *Panim El Panim*, recently revealed.

All of a sudden, on a Friday morning, someone "leaked" the news to Israel's papers that, "despite everything", the attorney-general, Mr. Ben Zev, planned to ask the Knesset to remove Mr. Raphael's parliamentary immunity in order that he stand trial.

Note: At the same time that the Knesset was asked to remove Raphael's immunity, the attorney-general admitted he had no case whatsoever against Raphael, except the well known, notorious Spiegel testimony which — and this must be stressed — Mr. Ben Zev himself acknow-

ledged to be conflicting and inconsistent.

● The same week, upon Mr. Ben Zev's demand Israel's police department again investigated Mr. Raphael's role in the Tel Gibborim case — and found no cause to involve the former Deputy-Minister of Health.

In the Knesset committee, Mr. Raphael made the following brief statement:

"I reject categorically all the accusations and I declare that there isn't one shred of truth in any paragraph of the accusation against me".

● According to Israel's largest daily, *Maariv* (June 23rd), the police openly declared that it had reasons to doubt the trustworthiness of Spiegel. Mr. Ben Zev himself, said *Maariv*, thinks "that there are contradictions in Spiegel's testimony."

● The attorney-general declared, again according to *Maariv*, that he could not accept the position of the police, that the testimony of a witness must be completely reliable in order to put a man on trial.

This is a curious declaration for an attorney-general to make, especially so when he says, "It is sufficient, if Spiegel's testimony is only partially acceptable, to justify arraigning Raphael be-

fore a judge".

More than that:

● The police maintains, and the attorney-general accepts, this position that the essential evidence against Raphael has collapsed completely. (*Maariv*, Wednesday, June 23, 1965)

● The attorney-general knew that, should the Knesset relieve Raphael of his immunity, the trial would not take place before December, before the November elections would be over. Thus public opinion wonders why the attorney-general couldn't wait until the heat of the election campaign cooled off so that this case did not become a political football.

Even Mapai's English-language daily, *The Jerusalem Post*, while omitting many facts favorable to Raphael, was forced to declare last Thursday (June 24th) in an editorial:

"Raphael's friends and foes alike agree that his drive and administrative ability catapulted the Health Ministry to a high level of performance it had never known before."

● Writing about the Affaire Raphael in the daily, *Herut*, Knesset member Joseph Shofman, a political opponent of Raphael, declared, i.e.

— The attorney-general does not have enough evidence to produce an act of accusation against Raphael. He merely instructed the police to institute an investigation. Now it is clear that the original material upon which Judge Golan had based proceedings against

Raphael does not contain even enough facts to prepare a court case against Raphael. Otherwise, asked M.K. Shofman, why did he have to ask the police to start a new investigation?

— Mr. Shofman then insisted that, upon the conclusion of its independent investigation against Raphael, no sufficient grounds were found to accuse Raphael, since the only testimony available still was that of Spiegel who, according to the Judge himself, had been illogical and often conflicting in his statement.

One could continue to quote all these discrepancies between the facts and some political interests in Israel by those who are determined to smear Raphael during the present election campaign.

At this writing, the Knesset seems reluctant to adhere to the attorney-general's demand. At any rate, it has become a grave political issue.

Apparently Raphael's opponents believe, with some Jesuits, that if one wants to liquidate an enemy, he should "use calumny, more calumny — something always will rub off."

Last week the Minister of Interior and Health, the Hon. Moshe Chaim Shapira, told Premier Eshkol, in an outburst of anger very rarely reported about this calm and collected statesman, that Mapai has taken a dangerous road of conflict between the National Religious Party and itself. It has created a cleavage in this clear case of a perversion of justice.

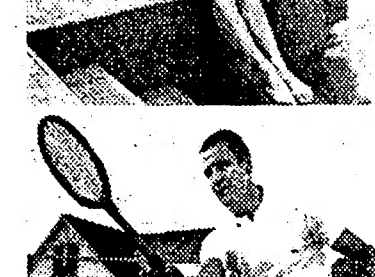
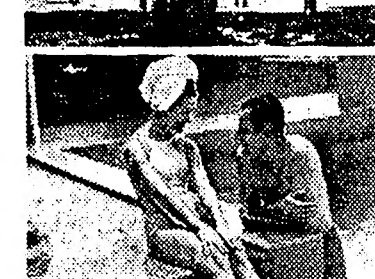
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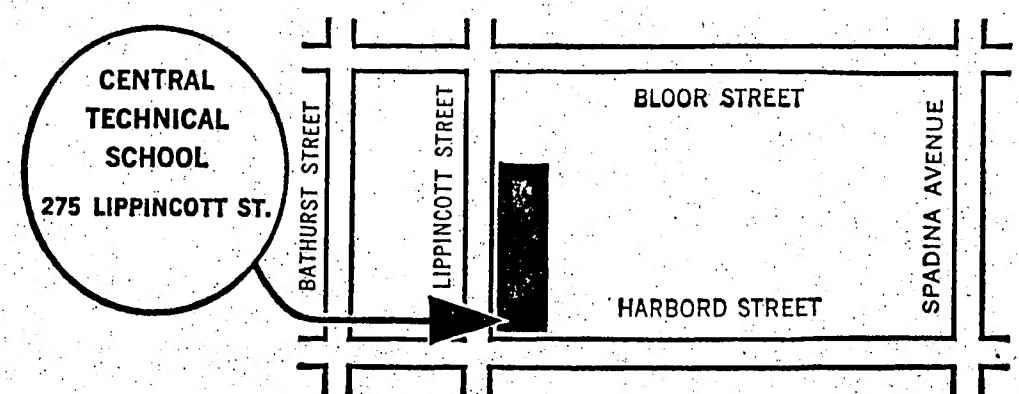
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HUMAN RELATIONS

A Child's Food Habits

DR. ROSE N. FRANZBLAU

QUESTION: I have a 4½-year-old son who has yet to taste meat or vegetables.

His diet consists of bologna or a peanut butter sandwich and a baked potato. Apple is the only fruit he will eat.

I have tried every way possible to get him to eat different foods with no result. I do give him cod liver oil and another preparation which contains vitamin B12.

I am really worried about his future health. I don't think he is getting the proper diet for a growing child. Every time I look at him, I think there should be some way to get him to like food better.

ANSWER: Given the freedom to choose an adequate variety of foods, your child will in time choose a diet from which he will get enough of the calories and vitamins necessary for health and growth. When he is found physically healthy by his pediatrician during his regular check-ups, there is certainly nothing to worry about.

Children's eating problems are often the result of a mother's undue emphasis on what they eat and how much they eat. Their continued insistence that the child finish everything on his plate before the next course can be served leads the child to rebel either by refusing to eat or by creating a scene at meal times. Other eat whatever the mother puts before them, but grow up afterward. Others give in by eating everything on their plate, but it must be something they themselves have chosen. Otherwise, they go on a so-called starvation diet for a meal or two. This intimidates the parent to the point where she gives in to the child's wishes. Then the cycle of worry and anxiety begins all over again.

In the course of growing up, children may attach to a particular food, like they

do a favorite toy. They go on binges and in a sense become faddists about one particular kind of food. Psychologically, it represents a source of security like their thumb, a favorite toy, or their security blanket.

As you have already undoubtedly experienced, the more you worry, agitate and insist, the more rigid your son will become about the particular food favorite of the moment and the longer it will take him to give it up. Actually, in time he will give up these exclusive preferences and begin to widen his diet. However, your continued agitation could result in the delay of this normal process and the creation of a food problem in his life.

He knows how disturbing his eating pattern is to you. As long as he perceives your great vulnerability on this point, he will continue to hit out.

Freedom to eat what he wants to and to turn down your offerings without any recriminations on your part would help. Eating together as a family group might add to his security and enable him to relax his grip on you. In getting his own way, he is acting like your boss. But when he eats with you and sees what his father and you eat, the normal desire to be grown-up may then take over, and he may then eat along with the family.

Control your anxiety, ask him what he wants, and then give it to him graciously, and with a smile. The importance he has attached to a particular diet as a psychological weapon, will then begin to wane.

If he is not sure as to what he wants, you can make some suggestions. Be sure not to overwhelm him by giving him too many choices. He may then retreat back to a fixed diet which he knows he can depend on.

"NON-ARYAN" MAYOR

HAMBURG (JCNs). — Professor Dr. Herbert Weichmann, a prominent member of the West German Jewish community, has



Hamburg Chief Magistrate Weichmann

been elected Chief Burgomaster of Hamburg. He is a leading financial expert of the Social Democratic Party.

The 60-year-old professor, who has been a Hamburg Senator and head of the city's finance department since 1957, was elected unanimously by the Senate.

Dr. Weichmann spent the years of the Hitler regime in France and the United States after he was forced to leave his appointment as personal adviser to Dr. Otto Braun, the Prussian Minister-President, in 1933.

He returned to Germany in 1948 at the invitation of Herr Max Brauer, who was then Chief Burgomaster of Hamburg, and a year later he was elected president of the Hamburg Court of Accounts.

Dr. Weichmann was born in Landsberg Silesia, on February 23, 1896, and after serving the First World War, studied law at the Universities of Breslau, Heidelberg and Frankfurt.

He was appointed a judge at Breslau in 1927 and became an official in the Prussian administration the next year.

GOLDMANN ON RUSSIA

TEL AVIV. — The President of the World Zionist Organization, Dr. Nahum Goldmann, declared that "certain powerful and influential factors in Europe" are now actively interested in the plight of Soviet Jewry. "They (the factors) are close to the authorities. I was always, personally, of the opinion that assistance — if any at all — would come from these quarters."

Dr. Goldmann, speaking to reporters here on his much criticized statement to the New York press said that there were now "certain possibilities" which were non-existent two or three years ago. "I don't want these chances endangered. That is why I spoke out as I did."

"Unjustified" In his front page warning against attacks on the Soviet Union, splashed by the "New York Times" just a fortnight ago, Dr. Goldmann criticized unjustified accusations levelled against the U.S.S.R. Yesterday, he said that at his New York press conference, "I said nothing I haven't said time and again during the past 10 years."

He added hotly: "I am not disturbed by the criticism levelled against me. Whatever I say is said in my name and does not commit any institution or organization."

It is true that there is anti-Semitism in the Soviet Union and that the Russian Government is not being energetic enough in combating this, he said. But to come out and com-

pare the Soviet Union to Nazi Germany, as was done during some irresponsible demonstrations, was "downright impudence and contrary to the facts."

Jews no worse off Jewish citizens of the Soviet Union are no worse off than the rest of the Soviet population. The percentage of university students among them is persistently higher, (34 per 1,000 vs. 11 per 1,000 of the general population and 8 per 1,000 for the Ukrainian population).

The real danger is that one or two generations from now, the Jewish community of three million would cease to exist as such, Dr. Goldmann said. Russia should be urged to permit the Jews a communal life of their own to preserve their traditions and entity.

Russians angered

"I am in constant contact with the Russians and their friends. They are beginning to be 'broger' (angry). There are responsible leaders of ours who say: 'The guy is mad? Fine! But I want to say that Russians who cooperated with us in the past no longer do so. Heaven help us if the day comes when the Russians will consider the Jews and Israel their enemies,' adding that his entreaties had been falling 'on deaf ears' for these past five years.

"I have my own opinions and tactics. When I don't think like certain Cabinet members, does that make me a traitor?" Dr. Goldmann asked.

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THE UNITED STATES: ITS GLOBAL POLICY

Speaking last week in London, England, during one of the sessions of the Commonwealth Conference, the Rt. Hon. Lester B. Pearson, the Prime Minister, made a remark about the United States policy which many tend to forget. The United States, whenever it intervenes in a foreign country, leaves after the mission is accomplished. Mr. Pearson also asked, "When will China leave Tibet?" a question very pertinent for Asia.

The Prime Minister of Canada certainly cannot be considered a stooge of either the State Department or Wall Street. Both he and his predecessor, the Rt. Hon. John G. Diefenbaker, never have hesitated to point out Canada's differences concerning American foreign policy. We could enumerate many, both in the area of active intervention as well as in the sphere of non-intervention, whenever it became necessary.

On this July 4th, when the United States observes its Day of Independence, is it not opportune and relevant to ask: Where would the free world be today without the power — yes, the military power — of the United States of America?

Is it not true that those who sow mistrust towards the strongest force defending democracy undermine the very strength and unity of the free world? Is Viet Nam really the doing of the United States of America?

Furthermore, has the United States ever made an attempt to occupy or colonize permanently any country in the world?

Viet Nam was divided, as was Korea. It was understood that the Communist regime in the North would observe the right to be different by the South.

But Hanoi, with the help of Peking, consistently has been attempting to destroy the non-Communist Saigon regime. Since south Viet Nam has been an ally of the United States, Old Glory was committed to help defend its independence against an expeditionary force operating from the North.

It is said that the United States' cause in Asia is lost. This defeatism is reminiscent of the notorious anti-American propaganda during the post-war years in Europe. At the time, we were told that Europe was lost to Communism, that America had no business to strengthen the economy and potency of Western Europe. Moreover, we were warned that every dollar poured in through the Marshall Plan would be wasted.

Today we know that the facts are far different. Thanks to the United States of America, there is a European Common Market. Thanks to the United States of America, even an independent Communist country such as Yugoslavia was in a position to resist Stalin. And if Poland is not completely under the yoke of Moscow, it also is because of aid given by the United States.

Upon many an occasion, similar prophecies of doom were made about Africa, including the Congo. But, as we scan the map and behold the global policy of the United States — whether it be Lebanon or Morocco, Greece or Austria, France or England, the Philippines or Japan — we recognize the fact that without the tremendous sacrifices of the United States we too in Canada should have felt today the impact of the forces wanting to destroy freedom.

Only several weeks ago, in a resume of the victory of World War II, the Peking Review, an official publication of Communist China, conveniently forgot that there was such a power as the United States of America during the years 1939-1945. The publication asserted that it was Russia, under the glorious Stalin, who had defeated Hitler. Also, the Review conveniently overlooks the Hitler-Stalin pact; it forgets that Germany declared war on Russia, not vice-versa — while it was Washington that openly mobilized the world for the destruction of Nazism.

Now insult is added to injury: we are told that today's war in Viet Nam by the Communists is a continuation of Stalin's war against Hitler — and the United States, which saved Russia from Hitler by lend-lease and by its alliance, is the heir of Fascism.

It is noteworthy that this article is a translation of a statement of no one less than Mao Tse-tung.

These are the forces the United States faces today on the continent of Asia.

It is clear, as the Secretary-General of the United Nations, U Thant told, the anniversary celebration in San Francisco on Saturday, we are entering a dangerous period. We are in a cold war, for such falsification of history as that by Mao Tse-tung can be explained only by the fact that the Chinese do want war.

Some claim the United States is not energetic enough. We state that the United States is responsible and cautious — it does not play games with human lives. Today the United States stands between us and slavery. And those who undermine the prestige of the United States of America, who cast mistrust upon the intentions of the United States, forget how dependent this continent and this country is upon the Stars and Stripes — not in a financial or economic sense, but militarily.

Mr. Pearson declared appropriately that the United States always withdraws from a theater of military operations abroad. Can the same be said about its opponents? Has Russia vacated any of the "liberated" areas?

Dominion Day almost coincides with July 4th. Perhaps this is the proper time to stress the kinship, brotherhood and unity of purpose of the English speaking world in this hour of peril.



Cummings, Daily Express, London

Opinions: The North American Economy

FROM HOOVER TO JOHNSON

Six months ago, or so, a stormy U. S. election came to an end. There seemed to be no question that President Lyndon Johnson had received a mandate, whether the mandate was a result of the people's wisdom, or simply a desire on

their part not to cripple Santa Claus has been left unanswered. However, 190 million Americans had spoken and, more loudly, than they did since the Hoover campaign of 1928. This being the case it might be well to review the

facts of the present period. As far as the picture is concerned, conditions then and now were not too different; however, in the background all was not well. The American people had spent and borrowed themselves into laxity and luxury. Every form of debt at that time was at a new peak. People were borrowing on securities, on farms, on buildings, and many of them had come to the conclusion that a new way of life had been found. Again, today, conditions are not different. On a per capita basis we have borrowed and spent ourselves into another era of considerable satisfaction. We have gradually lost sight of the se-

by B. H. GARFUNKEL

Letters to the editor

MARTIN BUBER

Dear Editor: Martin Buber's passing denotes the end of an era which I'd like to call the Buber Era. The Jewish world will lament many years in respect for this learned man. His Hasidic teaching to German's "schools of thought" deserves praise from Reform and Conservative groups as well as from the Orthodox.

I consider him a pioneer type instructor, teaching the virtues derived from Zionism. While nourishing political Zionism's birth, Buber helped it grow to adulthood by his numerous literary works. Toronto Jerry Lerman

Religious Controversy

EPILOGUE TO "WE HAVE REASON TO BELIEVE"

When Rabbi Dr. Louis Jacobs' "We Have Reason to Believe" first appeared in 1957 it attracted little attention. Four years later it was the source of perhaps the most serious conflict in the history of Anglo-Jewry. Its author was accused of heresy and his appointment as Principal of Jews' College, London, was vetoed. This week the book went into its third edition, and in an epilogue the author answers some of his critics. The following is an extract.

Some of my critics have bridled at the use of the term "fundamentalism" to describe their position, arguing that this term, imported from Protestantism, is irrelevant to the Jewish situation.

The Jewish traditionalist, it is hotly asserted, far from being committed, like the Protestant, fundamentalist, to a literalist interpretation of Biblical texts, frequently understands these texts, in obedience to tradition, in a non-literal fashion. But this is a quibble.

The name "fundamentalist" was adopted by some Protestant writers in America at the beginning of this century to describe their opposition to "liberalism". They held among other things, that the doctrine of the verbal inspiration of Scripture and its concomi-

tant of Scriptural inerrancy are "fundamentals" of faith, so that if one rejects them one might as well reject the faith as a whole.

For all his emphasis on the traditional non-literal character of Scripture, the Jewish fundamentalist says exactly the same thing. Indeed, he goes further in claiming Divine dictation and inerrancy for the traditions themselves. It is essential to believe, according to him, that the whole Pentateuch was dictated by God to Moses together with the traditional interpretations of its laws. The author of these is neither Moses nor any other human being but God Himself.

The whole notion of development is rejected as a modern conjecture at variance with tradition and therefore to be disregarded. And unless all this is accepted, the argument runs, Judaism as a religion has neither value nor meaning.

It is this either/or that those of us who are not fundamentalists find intolerable. We refuse to accept that the only choice before us is the stark one of either rejecting all modern know-

ledge and scholarship or rejecting belief. We believe that we can have both. It is because we have faith in Judaism that we have confidence in its power to survive without any artificial buttressing of untenable theories.

Nor has it been my aim to attempt to "sell" Biblical Criticism. To those aware of the facts, this has long been "sold". We ought by now to be living in the post-critical age, in which men, convinced of the eternal truth of their faith, are earnestly engaged in trying to understand its meaning and relevance through a theological approach which builds on sure foundations.

Scholarship is itself theologically neutral. Scholarship can only provide us with the facts. It can inform us of what actually happened in the past. Our interpretation of the facts will depend in large measure on our general attitudes towards life.

If we are believing Jews this will mean that we are convinced that God revealed Himself to mankind to, and through, the ancestors of the Jewish people and that this

people still has a most significant role to play in God's world. But the facts are sacred and must not be distorted in the name of faith.

The principle of faith must not be invoked in order to prejudice scholarly investigation. A theology which seeks to overlook or to reject the findings of scholarship is a bad theology and, since we believe that the seal of God is truth, one bound ultimately to fail.

Reading some of the criticisms levelled against the book one would imagine that I had called it "We Have Belief in Reason". I have been presented as an old-fashioned worshipper of reason who has never heard of Kant's critique and the non-rational aspects of religion, who, adapting the words of Chesterton, tries to get the heavens into his head instead of his head into the heavens.

I cannot see how any reader of the book can imagine that this is the outlook I have adopted there. Certainly, faith involves a relationship of the whole person with God, not the reason alone. Certainly, it is profoundly true that God is not

to be reached merely as the conclusion of an argument.

The mystics, Schleiermacher, Rudolf Otto, the Existentialists and our own Rabbi Kook have not spoken in vain. But the recognition of the non-rational aspects of religious faith must not be confused with religious irrationalism. Faith is different from reason and transcends reason, but reason is the only tool we have by which to distinguish faith from credulity, truth from superstition.

A curious reaction of another sort has been to decry theological thinking as such. Judaism is said to be a religion of action which frowns on theology as unsettling. It is difficult to take this kind of objection seriously. Systematic theological thinking came late into Judaism but it is surely no more than escapism to avow that Judaism must never be thought about seriously, but only practised energetically.

There is something oddly comforting to certain minds about an indifference to the deeper meaning of religion in the name of religion itself. But it is cold comfort that would seek to turn Judaism

into a form of behaviourism. Do it and don't think too much about it is a poor program for the heirs of Saadia, Maimonides, Bahya and Gabriel.

No one in his right senses would dream of raising intricate religious questions for the consideration of the man of simple, uncomplicated faith. But, in our day, when there is probably a larger proportion of Jews proficient in general thinking than ever before, it is folly to refuse the critical powers which have been awakened in their head.

Nor is it true that the inquiring spirit is bound to be hostile to Jewish observance. Naturally, there is a risk that in probing more deeply into the significance of Judaism some traditional practices may be questioned, but the risk is worth taking.

The truth is that in the Western world Jewish observance is, in any event, at a low ebb. It can plausibly be argued that, together with other factors, the decline is partly the responsibility of that mechanical approach towards observance at times fostered by those suspicious

of theology. A deepening understanding and a freeing of the intellect from a restrictive fundamentalism has not infrequently resulted in a corresponding depth in appreciation of Jewish practices. Let anyone who doubts this read the biography of Franz Rosenzweig.

An important issue raised in the recent controversy over the giving of a man the right to his book and others like it is the question of religious authority. A number of people remarked that it was difficult for them as laymen to know which side was right.

One thing, however, they argued, was clear: beyond doubt. Practically all Orthodox rabbis declared themselves to be on the side of the Chief Rabbi and the Beth Din. What was the layman to do but rely on the opinion of most of the experts against that of one or two individual rabbis? If virtually all doctors declared in solemn pronouncement that a certain course of treatment was harmful, who would dream of relying on the few doctors who declared it to be beneficial?

Now, the whole business of

appealing to the experts is hazardous — unless we are quite sure that the men we consult are proficient in that particular field in which their advice is sought. It is one of the great heresies of modern times that eminence in one sphere of human activity be heard with authority even in fields in which he has no competence. An athlete is produced to recommend a brand of toothpaste or a "pop" singer to advocate the virtues of religion.

Certainly, if nearly all rabbis stated that a rule was to be found in the Shulchan Aruch, the layman would be justified, if he could not check it himself, in taking their word for it against a handful of rabbis who claimed that the Shulchan Aruch said no such thing. But in the issue under discussion — the attitude one ought to adopt to the problems raised by modern methods of research into the sources of Judaism — the experts to which the layman should appeal, if appeal he must, are those who know both the sources and the method.

To acquire the method, or even a close familiarity with (continued on page 8)

by DR. LOUIS JACOBS

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LIBERACE: MR. SHMALTZ

by BARBARA I. PEARL

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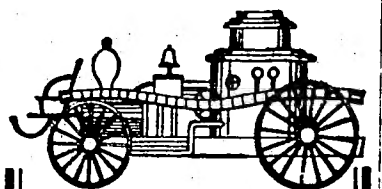
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rightfully is billed as Mr. Showmanship. And he is just that — which is a pity because his musicianship, which had begun with such promise, ends in mediocrity.

It is difficult to analyze Liberace. For, with a musical background such as his (he studied with a protégé of Moritz Rosenthal, eminent pianist and pedagogue), it would have been natural for him to ascend the concert stage.

However, under the guise of reaching a maximum public in the shortest space of time, Liberace made a great mistake.

Though his technique is strong — glissandos, arpeggios, trick intervals, speed — it remains as it was years ago; it overpowers any interpretation he could give a solo, provided he remained with it long enough without breaking it up by segments of other tunes.

Therefore, instead of concentrating upon true performance, Liberace chooses the road of gimmicks.

His ad lib conversation, added to his most bizarre — and extremely expensive, jewelled — wardrobe, becomes a prop where none is needed.

But this, I presume, is what he wants. When he finally plays, his audiences are in the mood for whatever he renders, broken up by snatches of corn — You Made Me Love You, Beer Barrel Polka, Twelfth Street Rag. Or else he takes a sweet number and throws in for good measure a bit of Chopin and Liszt.

Whatever his style, nevertheless his psychology is excellent. As he says, pointing to his sparkling suits, "You bought them," — and he laughs all the way to the bank.



MEDDLESOME MATCHMAKER WARMLY RECEIVED — Mary Martin as Dolly Gallagher Levi, the mischievous matchmaker who loves to meddle, interrupting a cozy supper party in the Harmonia Gardens. Miss Martin, Johnny Beecher, Coco Ramirez and Marilyn Lovell in a scene from the musical smash, Hello, Dolly!, directed and choreographed by Gower Champion, which is being presented at Toronto's O'Keefe Center by David Merrick, for three weeks, till Saturday, July 17th.

the lively arts by D. COHN

● Theater groups from forty-eight countries are attending the eleventh congress of the International Theater Institute which opened in Jerusalem last Sunday.

● Nathan Milstein, American violinist, was about to begin a performance in Vienna when he noticed that he forgot his eyeglasses at his hotel.

Ushers went out into the audience and collected glasses from patrons. The violinist tried them on, one after the other. The twelfth pair was right.

Then Mr. Milstein started the concert. He received a standing ovation at its conclusion.

● Recently five members of the Moiseyev dancers celebrated their birthdays in New York with an informal busman's holiday discotheque to the music of Chubby Checkers and the Beatles and the Mersey beat. After dining, the dancers turned to dancing — the twist, the frug, the Watusi and even the kazatsky.

Vasil Birulin, a young graduate of Leningrad University, said: "We like rock n'roll, often after work. It's better to dance after the show."

Igor Moiseyev, leader of the group, agrees: "It's much better after work. Then it's possible really to relax."

● Business is booming for film extras. Over 3,500 were employed during the shooting of the revolutionary rioting sequences in MGM's multi-million-dollar production of Doctor Zhivago, currently shooting in Madrid.

● Frank Sinatra arrived in Israel last Thursday in a private jet plane from London. He will make a guest appearance in the film, Cast a Giant Shadow, and dedicate the Nazareth youth center bearing his name.

● The fully-staged production of Verdi's Otello by the Israeli Philharmonic Orchestra and visiting top soloists is an ambitious challenge, its guest conductor, Istvan Kertesz, told a press conference.

"If it is successful, we will have won a big battle for music, and Israel will be richer for the experience", he declared. Hungarian-born Mr. Kertesz is conductor of the London Symphony Orchestra and the Cologne Opera.

● Israeli Film producer Menahem Golan blasted the Israeli government for "throwing obstacle after obstacle in our path and making it almost impossible for Israelis to produce a film in Israel."

When George Sanders, a guest in Israel and at the meeting which instigated Mr. Golan's outburst, was asked if he understood what was said (it was all in Hebrew), he shrugged, "I gather he was telling his government to go to blazes".

● Actors George Sanders, Audie Murphy and Mariana Koch are staying at Herzliya's Accadia Hotel. They are in the Noah Film Production, Trunk to Cairo, now being filmed in Herzliya in Hebrew and English.

● The cast of Cast a Giant Shadow landed a boatload of "illegal" immigrants, as of 18 years ago, on the sun-baked beach near Rishon LeZion. Some 800 extras joined stars Kirk Douglas, Yul Brynner and Senta Berger in the big scene which is part of the screen biography of Col David (Mickey) Marcus, the American Jewish officer who was a hero in the 1948 War of Independence.

Kirk Douglas plays Marcus; Senta Berger, a Hagana girl; Yul Brynner, a Hagana commander.

● Currently in Madrid as guests of Geraldine Chaplin while she is enacting her stellar role in David Lean's film of Boris Pasternak's Doctor Zhivago are Mrs. Elsie Hill and her daughter, with whom Geraldine lived in London when she was a pupil at the Royal Ballet School. Miss Hill, the same age as the 20-year-old Geraldine, also was a member of the same dancing class and

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now dances professionally under the name of Janine Cordell.

"Father arranged for me to live with them in London when he knew that I was determined to study ballet," says Geraldine, "and they treated me as one of the family. Having them as my guests in Madrid is only a slight way of expressing my great appreciation and affection for the Hills."

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TUESDAY, JULY 6th
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THURSDAY, JULY 8th
7:30 p.m. — EGLINTON PARK Ron Collier Quintette — Murray Ginsberg Dixieland Band. Cosmopolitan Concert

FRIDAY, JULY 9th
8:30 p.m. — RIVERDALE PARK (Artificial Ice Rink) Round Dancing — Frank Evans and his orchestra.

SATURDAY, JULY 10th
8:00 p.m. — WILLOWVALE PARK Governor General's Horse Guards Band

SUNDAY, JULY 11th
2:30 p.m. — HIGH PARK Queen's Own Rifles Band
2:30 p.m. — Kew Gardens Toronto Garrison Artillery Band
5:30 p.m. — HIGH PARK Organ Recital
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The Crest theatre, under Garth Allen and John Van de Kamer, is planning a series of blitz subscription sales from September 6th through October 30th. Tickets then may be purchased for the same seats on the same night of the run of each of the productions. A 25% discount during the campaign, or eight productions for the price of six, will be offered on all seats in the house for Monday through Friday evening performances. For Thursday and Saturday, 6:00 p.m. matinees, sales will be directed to university and secondary school students at a 33% discount. Saturday evenings will not be on the subscription series this year.

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Seats for Hello, Dolly!, now playing at O'Keefe Center, are completely sold out, down to the last day, Saturday, July 17th. And no



ETERNAL TEENAGE PROBLEMS. — Julie Biggs and Peter Kastner, in a scene from Nobody Waved Good-Bye, now playing at Toronto's Nortown Theater, discussing problems besetting teenagers the world over.

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NEGRO PROBLEM

By DR. LESTER B. GRANGER

The Difficulty Of Understanding

(Dr. Granger, President of the International Conference of Social Work, retired in 1961 after 20 years as Executive Director of the National Urban League, a private U.S. organization concerned with gaining equal economic and social opportunities for Negroes in cities.)

Everywhere I go I find a deep interest in the American racial developments and this interest — displayed by individuals, discussion groups, press conferences and large audiences in equal measure — is not merely because of my race.

It is not simply that people feel that as an American with African forebears I can be expected to have a special concern and therefore a special authority lacking in most Americans whom they meet. It is also because the kind of people whom I encounter in my travels abroad are most apt to be the kind of people who care deeply about violations of the integrity and dignity of others. They feel that racial discrimination is probably the most flagrant and indefensible violation of this sort. They are also deeply troubled about the existence — the historical and current existence — of racial discrimination in the United States.

When I discuss the American racial problem with the people of this sort, I almost invariably end up with a feeling that I have not quite

established the understanding among them that I would like.

Establishing understanding means getting others to look at a problem from one's own point of view, comparing it with other viewpoints, and then arriving at a conclusion and accepting that conclusion. This is extremely difficult in the case of the American race question, for understanding requires acquaintance with the history and legal structure of the United States, its governmental relationships and the psychology of the crowd.

For instance, the question about the real attitude of the United States today toward problems of racial discrimination is one that comes up again and again. Is that attitude revealed in the faces seen in a mob in the southern states of Mississippi? Is it found in the usually timid and frequently confused efforts of Federal or states officials to combat mob psychology? Are the leaders of public thought represented more accurately by the speeches of governors of traditionally segregated southern states, or in the pronouncements of governors of states in the North, or by the words of the U.S. Senators from midwestern states?

What I try to make clear is that all of these elements are included in the American racial scene. I also emphasize that the interplay of these influences upon each other can be as confusing as the observed interplay of chemical elements in a laboratory — unless in each case one is watching for more than the action — unless one is also calculating results. America, I point out, is a gigantic social laboratory and what is happening from day to day is chiefly important from the standpoint of what happens in some calculated tomorrow, based upon the effect of the interaction of today's social elements.

To me it is encouraging, not discouraging, that what happened in Montgomery, Alabama, in the past, in Little Rock, Arkansas, also in

the past, in the state or Mississippi more recently, and in a hundred un-advertised Southern communities, has happened. It is encouraging that it has happened because where grave injustice exists and there is no conflict, no tension, it means that injustice is tolerated complacently or accepted despairingly. Such a situation would be true only of a society upon which dictatorship lies heavily, or in one where the people have little social conscience or ambition. The stirrings of the Negro people of the United States, that began to be noted over 30 years ago, have now developed into a great protest and resistance movement against what was once a public lethargy to racial discrimination.

What is going on in the South today is merely the closing stage of one battle that has already been won. That is the battle for recognition of a principle — the right of man to enjoy equal citizenship regardless of the color of his skin. That principle is now overwhelmingly accepted.

There are other battles ahead, to be sure. They involve the "use" of this citizenship now recognized. They involve closing the economic and cultural gaps imposed upon Negroes over centuries of unequal opportunity. They involve educating Americans of both races out of the psychotic fears and hatreds and suspicions which are part of the fabric of racial discrimination.

These battles, too, will be won, as long as Negro Americans continue to use their citizenship weapons as members of a free society. And this is the great meaning of freedom: that no problem unfairly affecting large numbers of people is hopeless of solution once the people are awake to their citizenship instruments to correct that condition, and bind themselves in teamwork with their fellow citizens who are committed to justice in society.

This, to me — and to those whom I am able to teach on a plane of common understanding — is the inspiring meaning of today's ugly developments on the American racial scene.



JEWISH RULE IS PROVIDING EQUAL EMPLOYMENT OPPORTUNITY — Three pharmacists work together in the Long Island Jewish Hospital; each was hired on the basis of qualifications. Integrated employment was the rule where employers offered equal opportunity in hiring and advancement — before the Civil Rights Act of 1964 went into effect.

Memo From Miami

by a special correspondent

MIAMI BEACH, FLORIDA (JCN). — Greater Miami sits like a jewel on Biscayne Bay, at the edge of the Atlantic Ocean, on the south-east tip of Florida. For many decades, a winter holiday-makers' paradise, the city, and particularly that part of it known as Miami Beach, has been geared to the needs of temporary visitors from throughout the nation. This has created unique problems for the permanent residents, including the Jews of the city.

Because so many Jews are involved in Miami Beach tourist affairs as hotel owners, from the magnificent palaces along Collins Avenue and the ocean, down to small rooming-houses in the less opulent parts of the city, Greater Miami has become known as a "Jewish city." This is totally erroneous, since Jews make up only about 10 per cent of the entire population of Dade County, of which Greater Miami is by far the largest part.

With a total population in excess of one million, the Jewish community numbers only 85,000 to 100,000 people in reality.

The active Jewish community is even smaller. Many permanent residents live here during the winter season only, returning to homes elsewhere in the north when the late spring and summer season comes along.

Others, who stay longer, or who leave only for holidays and business reasons, nevertheless continue to maintain loyalties to the communities from which they originally migrated, such as New York, Boston, Philadelphia, Chicago, Detroit, and so on.

Despite its transient nature, however, the Jewish community established the first private, voluntary welfare agency in Dade County, the Jewish Welfare Bureau, today known as the Jewish Family and Children's Service, which was set up in 1920.

As the years went by a variety of other Jewish organizations emerged, concerned with Jewish education, the needs of the aged, and facilities for leisure-time activities under the aegis of the Jewish Centre or Y.M.H.A.

In 1939, at the height of desperate Jewish need in Europe, the Greater Miami Jewish Federation was born, almost simultaneously with the creation of the National United Jewish Appeal.

Today the Greater Miami Jewish Federation, housed in its own building on Biscayne Boulevard, participates in the U.J.A. to the extent of some 50 per cent of the funds allocated to it by Miami's own Combined Jewish Appeal.

The balance of its yearly income is distributed to a number of communal bodies.

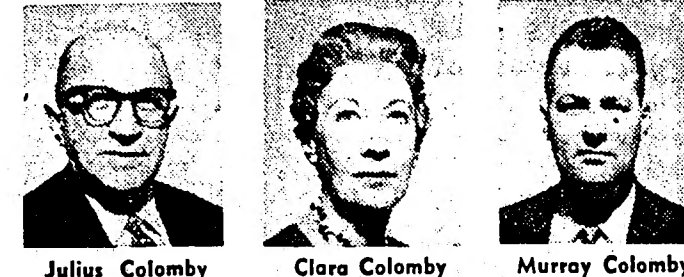
There are approximately 45 synagogues in Greater Miami, with more than that number of rabbis to minister to them. In all, some 300 Jewish or quasi-

Jewish organizations function in the area, including those dedicated to the State of Israel and a variety of health, education and welfare projects there.

As a result of the many hundreds of thousands of visitors attracted to Greater Miami every year, some of the American Jewish Community's most distinguished organizations turn their eyes here as well, particularly during the winter season, to campaign for support. They include Yeshiva University (Orthodox) and many others.

The consequence for the organized Jewish community is frequently detrimental, especially since such fund-raising campaigns coincide with the annual Combined Jewish Appeal of the Federation.

The Greater Miami Jewish community, along with the general community, has grown phenomenally. Transience as a problem seems to be declining, but for those Jews who prefer to remain apart from the community it is used as a repeated excuse. Nevertheless, its growth speaks for itself.



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MOSCOW YESHIVA "EXPANDING"

LONDON (JCN). — Moscow's yeshiva, the only Jewish religious seminary in the whole of the Soviet Union, is to be expanded and the number of students increased from the present four to twenty.

This was stated by the Chief Rabbi of Moscow, Rabbi Yehuda Leib Levin, who is also the Rosh Yeshiva, in reply to a telephone inquiry by the JCN.

Rabbi Levin confirmed that there had been what he called "an interruption" — he spoke in Yiddish and used the word "iberreis" — in the progress of the yeshiva during the past few years, because of its inability to obtain resident permits for students from outside Moscow. "We have been left with only four students," he continued, "but we have now received a promise from the Soviet authorities that resident permits will be granted for more."

Rabbi Levin then said that he had circulated to synagogues all over the Soviet Union a request to select suitable candidates for the yeshiva, and was hoping that the number of students would be increased to 20 "after the High Holy-Days."

In reply to further questions the Chief Rabbi said that most of the students would come from the Ukraine, Georgia and Uzbekistan.

The length of study at the yeshiva — from three to five years — would depend on the progress made by the students and their choice of vocation. Some would become mohelims, others shochetim or chazanims and some would receive full rabbinical training.

Rabbi Levin stated that he would admit to the yeshiva only those candidates who had already engaged in some religious study. After they had been selected locally, he said, his assistant teachers at the yeshiva would examine them and make a final selection.

Asked about his health, Rabbi Levin (who is 71) said that he was not too well, but was still carrying on.

KEEP SMILING

ALL PITCH IN

In order to note the effectiveness of Nazi propaganda on the younger generation, Goebbels visited a public school and asked the pupils to recite patriotic slogans.

"Heil Hitler!!", said a little boy.

"Germany above all!", another shouted.

"Fine, fine," remarked Goebbels. "Now how about a stronger slogan?"

"Our people shall live forever!", exclaimed one little fellow.

"Wonderful!" beamed Goebbels. That's the best I've heard. Tell me, what is your name?"

"Isaac Mendel Greenberg," replied the boy.

NAME THE GAME

Four salesmen met on a train.

"Why not become acquainted?", asked one. "My name is Cole."

"Mine is Kinsley," said the second.

"Carlton", replied the third.

"And yours?" to the fourth.

"Also Cohen."

POWER BEHIND THE THRONE

Mendel, to his wife in a moment of rage: So stop the nagging already. Remember, you are a Jewish woman and you should know that according to Jewish law the husband is boss. In my house I am just like a king, do you understand?"

Mrs. Mendel: Don't get excited, I understand! Sure, you're like a king — but like the King of England! You have the title, but not the power.

WATER APLENTY IN CATSKILLS

Rumor has it that resorts in New York's Catskill Mountains are suffering from a shortage of water. This impression probably originates from the fact that New York City is encountering a dry spell.

Let it be understood that this is absolutely erroneous. There is enough water to fill every swimming pool in the Catskills, and then some.

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MONTREAL MAYOR RECEIVES GIFT FROM HAIFA MAYOR — Mayor Jean Drapeau of Montreal (right) is shown receiving a gift from Councillor Gerald N. F. Chagnon on behalf of Mayor Abba Khoushy of Haifa, Israel. The gift consists of a set of illustrated volumes, printed in French and English, Hebrew and Arabic, depicting all the flowers found on historic Mount Carmel, as well as a pictorial history of Haifa, in all four languages. In a response expressing his thanks, Mayor Drapeau also said he hopes Montreal will be able to prepare a similar work.

toronto women

BARBECUE

Jordania Chapter, women's group of Toronto's Zionist Revisionist Organization, held a barbecue recently at the home of Mr. and Mrs. Samuel Shainhouse. Honored guest was Mr. Ben Eliezer, Israeli M.K. and Deputy Speaker.

The following received charms for successful fundraising effort: Mesdames Harry Abella, Ralph Fromer, Harry Frimmerman, Joel Krakauer, Harry Markowich; Jack Ross; Charles Rockfield; Nathan Silver; Michael Snidman. The Rose Bowl, awarded for the highest quota, was awarded Mrs. Bea Shainhouse, president.

CLOSING MEET

Minnie Ettin Chapter, Mizrahi-Hapoel Hamizrachi, held its closing meeting in the form of a luncheon at the home of Mrs. J. Ross recently. Mrs. M. Weinstein was co-hostess. Chairmen of various committees gave their reports. Newly elected officers were installed.

Mrs. J. Tarshis, president, urged all members to continue to work in preparation for the fall season. Mrs. J. Ross, past president, was presented with a cut-glass bowl.

Assisting the hostesses were: Mesdames M. Kurtz; M. Swartz; P. Tarnow.

MEETING

Beth Jacob Synagogue Sisterhood held its closing meeting of the season recently. Mrs. S. Schwartz, president, presided and delivered a report of the past year's activities.

Rabbi M. J. Burack, spiritual leader of Beth Jacob, spoke on the role of the modern woman.

Mrs. Frances Gluckowsky sang.

accompanied by Miss Aviva Weinberg.

A final board meeting will be held at the home of Mrs. F. Goldman, chairman of the board.

SEASON'S LAST MEET

The last meeting of the season of Toronto's Pioneer Women was held recently. Mrs. M. Israelson, outgoing president, was chairman. Mrs. J. Mirsky, Adopt A Child-project convener, reported on her work with the organization in the community. Mrs. A. Lean, financial secretary, summarized the year's work of each club and amounts raised.

Miss Ruth Wolfish, treasurer, installed Mrs. E. Drenfeld as president for the current term.

A white carnation was presented to the following officers during installation: Mrs. A. Starkman, recording secretary; Mrs. A. Lean, financial secretary; Miss Rae Showbell, dues secretary; Mesdames L. Kirshenbaum, J. Krongold, G. Rosenthal, Misses Fran Wise and Birdie Ratney. Mesdames J. Shendelman and I. Teitel, organizational and programing; Mesdames M. a. k. Lane, Boris Mirsky, lecture series; Mrs. Wm. Eisenberg, club liaison; Mesdames H. Krongold and Ben Lipton, JNF; Mrs. M. Kalpin, yearly news book; Mrs. P. Stone, donor, ad book; Mrs. G. Stainhouse, donor, general; Mrs. J. Colt, donor, tickets; Mrs. M. Israelson (chairman), Mrs. W. Eisenberg, Mrs. J. Mirsky (organization), Adopt A Child-program; Mesdames L. Kay, J. Mirsky, Miss Pearl Boris, opening luncheon; Mesdames M. Leroy, Chas. Mekler, Canadian affairs; Mrs. H. Barclay, office liaison; Mesdames S. Resnick, L. Goldberg, social arrangements; Mesdames S. L. Wax, H. Margolis, bazaar convener; Mesdames N. Davis, C. Mekler, M. Matenko, S. Glinert, publicity committee.

INSTALLATION-MEET

Recently, Chadera Club, Pioneer Women, held its installation-closing meeting. Rita Mandel, acting chairman, extended greetings. Rae Silver, Rose Haber, Min Bliztein, Molly Naiman, Sylvia Mirsky, Gert Fein, Frida Lipman delivered reports. A presentation, a shelf for books in the library of Hebrew University, was presented by Sylvia Mirsky for her untiring efforts on behalf of the organization, by Lillie Kraisman.

Dora Mirsky, immediate past Council chairman and currently Israel Bond chairman, women's division, was guest speaker and also installed the following officers: Lil Kraisman, advisory representative; Rita Mandel, chairman; Rose Silver, Sarah Shydlovsky, 2nd vice chairman; Gert Fein, treasurer and Bond chairman; Rose Haber, finance secretary; Frida Lipman, recording secretary; Fay Kemper, dues secretary; Min Bliztein, corresponding secretary; Molly Naiman, child adoption secretary; Sylvia Mirsky, organizational, cultural, advisory board representative; Rose Silver, Min Bliztein, convener and co-convener respectively; bazaar; Faygie Lichter, raffle book convener; Anne Schlossman, bazaar plazas convener; Min Bliztein, souvenir book convener; Pearl Finer, Min Bliztein, rummage sale; Helen Naiman, Faygie Lichter, telephone; Baila Benholtz, Rachel Stein, Dora Koren, Anne Schlossman, Bessie Cloth, social; Bluma Martin, Jennie Balaban, Edith Cornblom, Minnie Koltman, car service.

Sylvia Mirsky and Dora Israelson received bon voyage wishes as delegates to the forthcoming convention in Philadelphia.

EXEC MEET

Shaarei Tefillah Sisterhood held its first executive meeting at the home of Mrs. Harry Magder, president. Barbara Sugar, daughter of the 2nd vice president, will look after the Saturday morning nursery. Hettie Josephs and Helen Reichman will attend the new showcase. Mrs. Norman Rasky, program chairman, will line up the coming year's entertainment. Mr. and Mrs. S. Pack and son leave for a trip to Israel.

Hostesses at the recent Sisterhood Sabbath were: Sue Magder; Marjorie Rasky; Judy Harris; Alice Goldstein; Helen Fishbaue; Margo Mushell.

INSTALLATION

Annual installation of Clanton Park Sisterhood took place on Tuesday, June 22nd. The meeting was chaired by Mrs. M. Lister, outgoing president. Headtable guests were: Rabbi and Mrs. N. L. Rabinovitch; Mesdames M. Lister, I. Feldman, A. Figdor, W. Gordon, guest speaker. Special guests were Rebbeztz Rooderman of Baltimore and J. Weinberg.

Mrs. Lister reported on the past year's activities. She made presentations to Mesdames I. Feldman and A. Figdor, her vice presidents, and to Mesdames M. Rosenfeld and S. Janowski, special funds chairmen. Mrs. D. Orson made farewell to Mesdames S. Hofstadter, E. Munk and B. D. Zimmerman who are leaving for Israel.

Rabbi Rabinovitch spoke on the importance of Sisterhood. He installed the following officers for the coming season: Mrs. N. L. Rabinovitch, honorary executive member; Mrs. M. Lister, immediate past president; Mesdames A. Weinstein, B. Rubinstein, S. Grafshtein, president; Mesdames D. Orson, S. Janowski, vice presidents; Mrs. M. Rosenfeld, recording secretary; Mrs. P. Schonblum, corresponding secretary; Mrs. I. Feldman, treasurer; Mrs. J. Feldman, social convener; Mesdames S. Nussbaum, I. Rubinstein, programing; Mrs. M. Neuberger, publicity; Mrs. P. Frankel, library cards; Mesdames A. Figdor, D. Rubinstein, membership; Mrs. S. Weil, good and welfare; Mrs. M. Pik, telephone captain; Mesdames N. Shaul, S. Hofstadter, members at large.

Mrs. Rabinovitch wrote, directed and narrated a musical skit, composed of Sisterhood members: Mesdames A. Frankel, N. Kanner, I. Feldman, A. Figdor, P. Schonblum, A. Katz, S. Janowski, T. Berk, Miriam Greenbaum accompanied at the piano.

Mrs. S. Nussbaum introduced Mrs. Gittel Gordon, a guest speaker, who delivered a reading of Sholem Aleichem. She was thanked by Mrs. D. Orson. Mrs. S. Grafshtein spoke on behalf of the newly installed presidium and presented Mrs. M. Lister, outgoing president, with a token of appreciation.

LUNCHEON

Sisters of Shomrai Shabbat Congregation recently held its closing luncheon at the home of Mrs. C. Gertzein. Hostesses were: Mesdames M. Schwartz; M. Heller; C. Gertzein, Rabbi G. Felder was guest speaker.

Sisterhood tea will take place in September at the home of Mrs. J. Emerson.

From now on, you vow you'll never be nasty to anybody. Because you could be related.

(Copyright 1965, CJN)

"Where are you from?"

"The Old Country."

"Where?"

"From Lodz," or Budapest, or Minsk, or any place.

"I come from there too!"

"No kidding! What's your mother's maiden name?"

"Cohen," or Greenberg, or Kaplan.

"My grandmother was a Shimmel."

"A Shimmel! Gevalt! That was my grandmother's name."

"Did she have a brother Itcha and a sister Raizel?"

"I'm Itcha's grandchild."

"I'm Raizel's grandchild."

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RELATIVELY YOURS

By RUTHIE

You really never know who your relatives are. And it's a pity.

Mama and Papa can have one or ten children. All under one roof, they fight and wrangle like nobody's business. But they're together — one for all and all for one.

Then, God helps, they marry. So the breach begins.

Oh, you're still sisters and brothers. There isn't anything you wouldn't do for each other. But are you so close as before? Impossible.

Okay. Everybody likes everybody else. But not to the extent where you *khaver* (pal) together.

Of course, your sister-in-law is very nice. There must be something in her chemistry that makes her one with your brother. Yet, if you weren't related, you'd never be caught dead with her, you say.

Naturally, your brother-in-law is a wonderful guy. If he's good enough for your sister, he's good enough for you. But try to get your husband to be real pals with him — like going fishing together, seeing a ball game together. They both have different interests; they're too busy. At a family gathering is enough. And what a shame because you and your sisters were so close before.

And how do you think Mama and Papa like it? They write their hands and moan.

"You bring up children under the same roof. God helps you marry them off. Then they fly away, like *faygelakh* (little birds), and they come together only at a party or when they visit us. Who will keep them together when we're not here, after 120 years?"

That's not all. Time goes by. Each has his own family. Some move away because of business reasons — to another state, another province, another country even.

You figure, that's nice. You'll have a chance to see the world. You'll visit during vacation. And, you make a mental note, it's cheaper than staying at a hotel. All you need to bring is a present.

But it just doesn't work out like that. You can never get together conveniently on the dates.

Your children correspond. They're first cousins and the relationship is *nukh-nukh* (so-so) But after awhile, that stops too.Suddenly begin the family affairs. It's *fraylakh* (jolly). Everyone gets together from the four corners of the world. The families *kein eyen horra* (no evil eye), grow.

But your happiness is shortlived. Because if you couldn't stick together when your sisters and brothers were growing up, how do you expect the relationship between first cousins to last? Before long, there are second cousins. And by that time they know of their relatives by hearsay. You know.

"I remember when Mama and Papa used to talk about them. But I wouldn't know them if I saw them on the street."

And life goes on.

One time, you go, maybe, to a wedding. And you sit next to a talkative guy. Somehow there's empathy between you. You really get going.

"Where are you from?"

"The Old Country."

"Where?"

"From Lodz," or Budapest, or Minsk, or any place.

"I come from there too!"

"No kidding! What's your mother's maiden name?"

"Cohen," or Greenberg, or Kaplan.

"My grandmother was a Shimmel."

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THE HOLY DAYS ARE CLOSE, THE DEBATE IS ON
MUSIC IN THE SYNAGOGUE

by DR. S. M. LEHRMAN

Music at synagogue services seems to be taboo in the voluminous ha-achic Responsa literature. This is very surprising, since the Bible has no less than one hundred references to musical instruments.

Not only were there instruments ancillary to the Temple service; they also featured on other occasions, both sad and gay.

Amos (V, 22) looks with disfavour at music attending sumptuous banquets associated with sacrificial rites. In other parts of the Bible, however, we read that recourse was had to dancing and music to inspire prophecy and religious ecstasy (I Sam. X, 5).

It was thus that Elisha received his inspiration (II Kings III, 15). David chased away Saul's melancholy with the dulcet tunes he plucked from his harp (I Sam. XVI, 10) and appointed singers and instrumentalists "skilled in music for the service of the Lord" (II Chron. XXII, 5).

When did music cease to feature in the synagogue? The prevalent belief is that this is a sad legacy of the destruction of the Temple in 70 C.E. As with all generalizations, however, this is only partly true.

Even when Temple services were at their height, some of the prophets fulminated against employing instrumental music as an aid to worship (see Isaiah, V, 12; Amos VI, 5). A passage from Hosea (IX, 1) deserves quotation, for it seems to form the crux of the prohibition. "Rejoice not, O Israel, into exaltation like the peoples; for thou hast gone astray from thy God".

Despite this fact, it would seem that the clean break-away from music at Divine services was made after the year 70 C.E., as a symbol of mourning for the disappearance of the glory which was once Israel's.

The ban was so decisive that no-one dared to question it for many centuries, until it flared up as a controversial issue exactly 150 years ago.

In 1815, at a Shavuot ser-

vice in his Reform synagogue in Berlin, Israel Jacobson first restored the organ. So acrimonious was the controversy aroused by this daring move, that the Orthodox elements appealed to the Emperor, Frederick William II, to close down that synagogue. On the ground that such violation of sacred Jewish tradition could endanger the peace and solidarity of the community.

The appeal was granted and the sounds of the organ ceased to trouble the harmony of the community. But it was a calm which preceded a storm.

In 1818, the Reform Movement in Hamburg introduced the organ into its service and, in an attempt to disarm the bitter opposition of three years ago, employed a Gentile organist. This concession, far from satisfying the Orthodox section (even aroused it to greater opposition).

Those who led "the battle of the Lord" against the organ were such undisputed giants of halacha as the Hatam Sopher, Rabbi Akiba Eger, and Rabbi Abraham Tiktin. Their argument was that an old established custom had validity of a biblical prohibition, which no compromise or legal fiction could negate.

This controversial talking-point is reiterated throughout the Responsa literature and flared up again recently with the introduction of occasional orchestral concerts at the New London Synagogue, not during a Shabbat service, but on a Sunday afternoon.

The following passage from the Talmud (Gittin, 7a) will throw light on the attitude adopted by those who fought bitterly against the innovation. "An enquiry reached Mar Ukba: 'What is the biblical source for the prohibition of vocal accompaniment at religious banquets?' He quoted the passage from Hosea IX, 1 (cited above).

In the sixteenth century, Rabbi Joel Sirkes (the Bah) was asked his opinion on the question. His reply was a categorical negative, because, he said, any practice reminiscent of church worship - even though its origin was Jewish - came under the ban of "imitating the laws and customs of others" (chukat ha'goy), and this, in turn, came under the

biblical prohibition of "and in their laws shall you not go".

The ways of Jewish history are unpredictable, tinged often with a touch of irony. In 1837, when the New Synagogue at Gt. St. Helens was opened, the Royal Horse Guards played during the dedication service, apparently with the tacit approval of the ecclesiastical regime of those more tolerant times. Yet on March 24, 1965, Dr. Israel Brodie, then Chief Rabbi, used the occasion of service of thanksgiving to mark the fiftieth anniversary of the synagogue in its Stamford Hill site, to voice his disapproval at the innovation of the New London Synagogue.

With few exceptions, the traditional Codes are unanimous in frowning upon instrumental music at Divine services. Some even extend this ban to vocal accompaniment. One can well understand this attitude, for these laws were compiled at a time when music at Divine service was exclusive to the Church, the cradle of the miracle-play and the seed-plot of the religious oratorio.

Exceptions were made on festive occasions, such as at banquets following the marriage service, when it was considered meritorious to honour the bride and bridegroom. Surprising as it may appear, Karo permits a non-Jew to play the organ even on the Shabbat of the week of the wedding (Orah Hayim, 338), a view which receives the support of the Rabbaz (Responsa, 132).

In addition to its symbol of national mourning, music in the synagogue was debarred lest the instrument required tuning, or other adjustments forbidden on Shabbat and the Festivals. This reason is also advanced by those who object to the use of a microphone at present-day services.

The "opposition" also use Maimonides as a battering-ram to break down the citadel of innovation in this forbidden territory. In one of his Responsa (570, ed. Freinman), Maimonides issues a categorical negative to the plea for music at services and at the festive occasions which ensued.

So sweeping is the prohibition that it appears to embrace concerts even in halls adjoining the synagogues, regardless of whether

they are instrumental or vocal and whether the latter consist only of a male choir. This could also seem to place an embargo on music being played even at the "Chupa" during the marriage ceremony, and certainly at other times.

It would seem that first came the prohibition, then all kinds of reasons in its defence. The verse from Ezekiel (XI, 16), "Yet have I been to them as a little sanctuary (mikdash me'at) in the countries where they are come", was taken to mean that the synagogue ("the little sanctuary") was to enjoy all the privileges of sanctity which operated in the Temple precincts, from which all kinds of frivolity and secular activity were outlawed.

The list of such extraneous activities catalogued by Karo (Orah Hayim, 151, 1) is impressive. This is one of the main reasons for rabbinic wrath against all innovations, even if the aim is to draw more of the detached into the inner circle of worshippers.

What of the future? As long as there is no universal, ecclesiastical tribunal with its seat in Jerusalem, composed of unquestioned authorities in the realm of Jewish and secular learning, chaos will prevail. Happily, however, there are signs that this "desideratum" will not forever be wishful thinking. A brave attempt in this direction characterises the ministry of the Chief Chaplain of the Israeli Army, who has solved many problems in a broad-minded way, yet on sound, traditional, halachic lines.

Somewhat more cautious, but equally open-minded, is Rabbi J. J. Weinberg, living in retirement in Switzerland. Concluding a "Responsum" dealing with music in the synagogue, he wistfully remarks: "I have not the courage to allow religious concerts in the synagogue. Let him whose authority in this field is greater than mine, come and permit".

Is it too much to hope that in the future our religious leaders in high office will not shout down their opponents as heretics, but will reason with them? The sheep do look up for guidance, and their shepherds must not fob them off with reasons which cannot always convince as still being binding.

Toronto Synagogue

ELECTION DINNER

Brotherhood of Shaarei Shomayim Synagogue held its election-dinner meeting on Thursday, June 24th, in the social hall, Robert R. Hall, lawyer and president of the Variety Club and the Jewish Vocational Bureau, was guest speaker. He was introduced by Saul Parnes and thanked by Johnny S. White.

SUMMER TOUR
Some participating in Yeshiva University's summer tour of Israel are Judy Monson of Toronto, Rose Chop of Montreal, Eleanor Klein of Montreal, Brenda Urmann of Montreal, Faye Applebaum of Windsor, Ralph Cheifetz of Windsor.

BBO LEADERSHIP KALLAH
Howard Shub, Beverly Finn and Nadine Gorelick, all of Toronto, are participating in the B'nai B'rith Youth Organization's international leadership Kallah on a partial scholarship. The seven-week leadership training conference is held at Camp B'nai B'rith in Starlight, Pa.

TORONTO OBITUARIES

BARKER, DOROTHEA. On June 28th, late of 86 Whitley Avenue.

BRON, TILLIE. On June 23rd, late of 3 Ridge Hill Drive.

DRILLICK, SAM. On June 23rd, late of 27 Redmount Road.

GANS, SLOVA. On June 22nd, late of 126 Gorman Park Road, Downsview.

GOLDREICH, MICHAEL. On June 21st, late of 764 Grawford Street.

SCHWARTZ, ROSA. On June 21st, late of the Jewish Home for the Aged.

ZELDIN, ISADORE. On June 28th, late of 1133 Don Mills Road.

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ISRAEL COMMUTES
DEATH SENTENCE
OF JORDANIAN SPY

TEL AVIV (CIN). — The military appeals court sitting here canceled the death sentence passed early this month by a special military tribunal against Mahmoud Hadjazi, 26, a Jordanian citizen.

Hadjazi, reportedly a member of the anti-Israel terrorist Fatah (conquest) organization, was caught last January. According to an Israeli army spokesman, he had infiltrated Israel and tried to blow up the water installations in Netusha a village near

Beersheba. Five other Arabs with him had fled.

The army spokesman said that the appeals court, presided over by Brig. Gen. Yaacov Perry and including four lieutenant colonels, canceled the death sentence because the lower court had rejected Hadjazi's initial request for a Jordanian defense counsel and instead got Israeli lawyer Bayigdor Mashali appointed by the local bar. There will be a retrial.

DR. JACOB'S ARTICLE
CONTINUED FROM PAGE 4

it, one has to spend some time in a university or equivalent school of higher learning, or, at the very least, to have studied thoroughly works dealing with the subject.

A recognition of this immediately reduces the number of rabbis who are entitled to be considered experts in the field we are discussing. With very few exceptions, those Orthodox rabbis accepted as great authorities in Jewish law today not only have scant acquaintance with critical method, but are averse to all secular studies as at best time-consuming, at worst detrimental to a wholesome Torah outlook.

These men received their rabbinic training in the Bet Hamidrash or in the famous Lithuanian, Polish or Hungarian Yeshivot. The massive learning, the piety, the

application to study, beyond anything dreamed of in the Western world, of places like Mir and Slabodka, Telz and Grodno, Pressburg and Lublin, are most worthy of our admiration, but no one would pretend that the texts studied there were investigated in the spirit of objective inquiry, with the use of scientific methods, typical of a university.

It is notorious, moreover, that in these great houses of learning even the "Jewish" subjects of Bible, Jewish philosophy and Jewish history were neglected. The alumni of these institutions, the present-day rabbis of the old school, make no secret of their contempt for secular studies for rabbinic students and their strong and sincere conviction that salvation is only to be found in the old pattern of learning.

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